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aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus hiis.

Evangelium. Joan. 6.

DIXIT Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me veniet: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum novissimo die.

Vel hoc Evangelium. Joan. 5.

DIXIT Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quòd veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.

THE

FORM AND MANNER

OF

MAKING AND CONSECRATING

BISHOPS, PRIESTS,

AND

DEACONS,

ACCORDING TO THE APPOINTMENT OF THE

CHURCH OF ENGLAND.

M.DC.XXIX.

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time there hath been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons: which Offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as were requisite for the same, and also by publick prayer, with imposition of hand, approved and admitted thereunto. And therefore, to the intent these Orders should be continued, and reverently used and esteemed in this Church of *England*, it is requisite that no man (not being at this present Bishop, Priest nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following. And none shall be admitted a Deacon, except he be twenty one years of age, at the least. And every man which is to be admitted a Priest, shall be full four and twenty years old. And every man which is to be consecrated a Bishop, shall be fully thirty years of age. And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and trial finding him learned in the Latine Tongue and sufficiently instructed in holy Scripture, may upon a Sunday or Holy-day, in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

THE

FORM AND MANNER OF ORDERING DEACONS.

FIrst, When the day appointed by the Bishop is come, there shall be an Exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such orders are in the Church of Christ, and also how the people ought to esteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy shall present such as shall come to the Bishop to be admitted, saying these words:

REverend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

TAke heed that the persons whom ye present unto us, be apt and meet for their Learning and godly conversation, to exercise their Ministry duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answer.

I Have enquired of them, and also examined them, and think them so to be.

And the Bishop shall say unto the people,

BRethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall try himself clear of that crime.

Then the Bishop commending such as shall be found meet to be Ordered to the Prayers of the Congregation, with the Clerks and people present, shall say or sing the Litany, as followeth, with the prayers.

THE LITANY AND SUFFRAGES.

O God the Father of Heaven have mercy upon us miserable sinners.

O God the Father of Heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the Word: have mercy upon us miserable sinners.

O God the Son Redeemer of the World: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: Spare us, good Lord, spare thy people whom thou has redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain-glory and hypocrisie, from envy, hatred and malice, and all uncharitableness.

Good Lord deliver us.

From fornication and all other deadly sin, and from all the deceits of the world, the flesh and the Devil.

Good Lord deliver us.

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